THE REHEARSAL.

1. The *Review* says, That *Government* was, and was not *Instituted* by *God*.
2. That *Government* was *Prescrib'd* by *God*.
3. *Government* Consists in the *Form* of the *Government*, and the *Person* or *Persons* who *Govern*. All which taken from *God* by Mr. *De Foe*, and given to *Men*.
4. He thinks *Men* wou'd have found out *Government* of Themselves. Compar'd with the *Invention* of *Language*.
5. The *Time* he Instances when ther was no *Form* of *Government*.
6. Their whole *Cause* Depends on this.
7. Their *Cause* is *Wither'd*, and the *Spell* Dissolv'd.
8. An *Advice* to Mr. *De Foe* to *Quit* their *Cause*, or *Defend* it.

WEDNESDAY, *August* 28th 1706.

Country-Man. THough what you have said in your last, may in *Consequence*, and with Men of *Understanding*, be a full *Answer* to what the *Review* of the 15th Instant, *Vol.* 3. N. 98. has said; yet to us *Country-Men* you must he at the Pains to make the *Application* too, lest we Miss it. Therefore let me Repeat Mr. *De Foe's* own Words, and give me your Direct *Answers* to them.

(1.) He says. p. 389. That *Property* was *First* in *Man*, that is, before *Dominion*, *And yet* (says he) *I allow that Government was Instituted by God Almighty too; Nay I'll call ADAM a King*, &c.

Rehearf. Great *Wits* have short *Memories*! For after, in the same *Page*, he says, *I do therefore No where say Government was Instituted by God.*

Country-m. This must be an *Error* of the *Press*. For it is Direct *Ay* and *No*. *I allow that Government was Instituted by God.* And, *I no where say, Government was Instituted by God.*

Rhearf. No, *Country-Man*, It is no *Error* of the *Press*. For he gives a *Reason* for the *Latter*, why *Government* was not *Instituted* by *God*, for, says he, *It is founded in Nature and Reason.*

Country-m. And he gives the same *Reason* why it was *Instituted* by *God*. For says he, p. 334. *Government is without Doubt of Divine Original, as Reason is the Daughter of Nature, Nature the First-Born of Heaven.* For this *Reason* then it is *Divine*, that is, *Instituted* by *God*. And for the same *Reason*, it was not *Instituted* by *God*, that is, not *Divine*! This is a Good *Reason* why we shou'd Leave *Government* to *Reason*, when we see how some Mens *Reason* will Go!

(2.) But, *Master*, he makes a *Distinction*, and supposing *Government* to be *Divine*, that is, *Instituted* by *God*, he says, p. 390. *The Form, Manner and Circumstances, such as the Person or Persons Governing, &c. was wholly their own, and fairly left to them by their Maker, in that He no where Prescrib'd it.*

Rehearf. To whom shou'd He prescribe it? For the *Government* was Fix'd and Settl'd in *Adam*, before ther was a *Man* born in the *World*. And when they were *Born*, they were *Born* under his *Government*. But if by *Prescribing* he means *Confirming* and *Enforceing* the *Government* He had *Establish'd*, ther are *Multitudes* of *Scriptures* to that Purpose. And I have taken pains to produce Many of them, without any *Answer* from Mr. *De Foe*, or any one Else; Except falling Foul upon the Holy *Scriptures* themselves, for being so very *Plain* in it! A thing can be but *ONCE Instituted* or *Prescrib'd*, as ther is but *ONE Beginning* of any thing. After that, all to be done is *Maintaining* and *Supporting* it.

(3.) But in the Next Place, What is *Government* but the *Form* and *Manner* of the *Government*, and the *Person* or *Persons* who *Govern*? And if all this was left *Wholly* and *Fairly*, as Mr. *De Foe* says, to *Men* to *Mould* and *Manage* it as they thought fit, then the *Whole* of *Government* was left to them. And he needed not have made *Government* in the *General* the *Institution* of *God*, when he put all the *Particulars* of it, that is indeed *All* of it, into the Hands of *Men*.

(4.) *Country-m.* No. He needed not. For in the same p. 390. He says, That *Men* wou'd have found out *Government* of Themselves, though *God* had never *Instituted* it, he says, *Their Dictates* to the *Government of Themselves were as Natural as their Appetites to Eat and Drink.*

Rehearf.

Rehearſ. To the *Government of themſelves*— If he means for every Man to Govern *Himſelf*, the *Appetite* is pretty *Natural*. But then it Deſtroys his Notion of *Political* Government for among the whole *Race* of *Mankind* he will find *Few* who have any *Appetite* to be *Govern'd* by Another, to have his *Life* and *Fortune* at the *Arbitrary Diſpoſal* of others, for ſo it muſt neceſſarily be in all *Sorts* of *Governments* whatſoever. The *Natural Appetite* wou'd rather Prompt me to have others at my *Diſpoſal*, than I to be at theirs. And ther wou'd be ſome *Jangling* Work, if this were left to *Mankind*, to ſettle it of *Themſelves*! And if he means this by the *Government of Themſelves*, to put *Themſelves* under *Government*, he will find no ſuch *Appetite* for this as to *Eat* and *Drink*. The *Compariſon* is Quite out of the way, the one is *Natural* and all Men *Agree* in it: The other is Perfectly againſt *Nature*, to be at the *Diſpoſal* of Another, and hardly any *two* Men in the World wou'd *Agree* about it. On the Contrary, I have ſhew'd *Num.* 128 §. 4. The more than *Probability*, That the *Notion* of *Government* had never come into the *Head* of any *Man*, if it had not been *Inſtituted* of *God*. They cou'd no more have found it out than *Language*, which none ever *Invented*, but *Learn'd* it from others. And who ſhou'd Impoſe his *Language* upon Another? Why not my *Language* as well as yours? If every Man cou'd *Invent* a *Language* at his Pleaſure. As little wou'd they have known *Government*, or have *Agreed* about it, if any had told it to them.

(5.) *Country-m.* He ſays, p. 389. *There was a Time when Form of Government was not.*

Rehearſ. And he ſays, p. 333. That to ſuppoſe a *Time* when *People were without any Government, is a Contradiction.*

Country-m. But he puts in the Word *Form*. Ther might be *Government*, but not a *Form* of *Government*.

Rehearſ. Can any *Government* be, and not be in ſome *Form* or other? What can theſe Men mean? But when was the *Time*, when as he ſays, ther was no *Form* of *Government*?

Country-m. He ſays, p. 389. *There was a Time when Form of Government was not*, viz. *before Government was in its Exerciſe.* And *if thus* (ſays he) *ADAM was a King, or whatever ſort of Governour you pleaſe to call him, there was a Time when he was not ſo.*

Rehearſ. When was that *Time*? It muſt be before his *Creation*. For as ſoon as he was *Created*, *Dominion* was given him over the *Earth*, the *Fiſh*, *Fowl*, and *Beaſts*, Gen. 1. 28. And when *Eve* was Formed out of him, *Dominion* was given to *Him* over *Her*. And when *Children* were *Born* to him, his *Dominion* Extended over them. And as to the *Form* of his *Government*, I think ther will be little Diſpute, that it cou'd be no other than *Mon-Archy*, unleſs they can bring ſome *Pre-Adamites* to Joyn in *Commiſſion* with him! Now let Mr. *De Foe* ſhew the *Time* when ther was no *Form* of *Government*.

Country-m He's *Routed* and *Undone*! If he is not now *Catch'd* at a *Why not*, I'll never Play at *Tick Tack* again.

(6.) And do's their whole *Cauſe* depend upon this, to ſhew the *Time* when ther was no *Government*, or *Form* of Government?

Rehearſ. Yes, *Country-Man*, their whole *Cauſe* Depends upon it. For if ther was Always *Government*, and a *Form* of *Government*, and that *Form* was *Mon-Archy*, then *People* were never *Free*, or at *Liberty* to *Chuſe* what *Sort* or *Form* of *Government* they thought fit. And the *Original* of *Government* cou'd not be from the *People*. Then ther's an End of their *Free-Born*, for they cannot ſhew the *Man* that ever was *Free-Born*, while the *Hiſtory* of *Geneſis* ſtands. Therefore they *Strike* at it, as I have ſhew'd you, and make it a *Wither'd Branch*, like an *Almanack* out of *Date*!

(7.) *Country-m.* Truly their *Cauſe* ſeems to me to be *Wither'd*, *Root* and *Branch*. And I hope, *Maſter*, you have Diſſolv'd that *Spell* which you have ſo often mention'd to be upon my poor *Country-Man*, That they cannot *See* Flagrant *Truth*, but will Hearken to *Old Wives TALES*, of *Mankind* being without *Government*, and ſetting it up of their own *Heads*! They muſt *Burn* their *Bibles*, or Confeſs what you ſay to be *True*. And that ther is not the leaſt *Shadow* or *Ground* of *Preſence* for the *Power* of the *People*. Which wou'd *Un-Hinge* all the *Governments* in the *World*, and cou'd never ſet up any in their Room, but ſend us all a *Grazing* with the *Wild Beaſts* in the *Forreſt*.

(8.) *Rehearſ.* If Mr. *De Foe* wou'd Accept of any Advice from me, I wou'd Perſwade him to keep the *Bargain* I have made with him; And leaving off *Calling* of *Names* to *Examin* Impartially what I have ſaid; And if he cannot clear the Holy *Scriptures* to be on his Side, to Quit the *Cauſe* he is Engag'd in. He never did any thing in his Life wou'd be ſo much to his *Reputation*. It is *Human* to *Err*, but it is *Diabolical* to *Perſevere*, after full *Conviction* offer'd. But this Hinders not that Mr. *De Foe* ſhou'd put what further *Objections* he thinks fit, if any yet Remain with him; which I ſhall gladly hear; And if I cannot *Anſwer*, will be a *Proſelite* to his *Cauſe*.

ADVERTISEMENTS.

THE Eſtabliſhment of the Church, the Preſervation of the State.

ST. *Paul* no mover of Sedition, or a Brief Vindication of that Apoſtle, from the Falſe and Diſingenous Expoſition of Mr. *Hoadly*, in a Sermon preach'd before the Lord Mayor on *Rom.* xiii. v. 1.

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